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ABSTRACT OF GRADUATE STUDENT RESEARCH

Thesis

Andrews University

Department of Education

Title: A COMPARISON OF VALUES IN BLACK AND WHITE

CHILDREN IN THE UPPER, MIDDLE AND

LOWER SOCIAL CLASSES

Name of researcher: Emmanuel Ola Atolagbe

Name of faculty advisers: Dr. Conrad Reichert (chairman),

Dr. Wilfred Fletcher, Dr. Natelkka Burrell

Date completed: August 1972

Purpose of the Study

The purpose of the study was to (1) discover if the value system of blacks is different from the value system of whites, and (2) to determine if social class is a significant influencing factor in the shaping of values.

Methods and Procedures

Many studies have been conducted in which the values of blacks and whites of both sexes in the lower, middle and upper classes were examined. Schuster (1968) conducted a study in which the values of blacks and whites of both sexes in the upper social class were examined. Lott and Lott (1963) examined the values of both races and sexes in the middle and lower social classes. Parrilla (1971) studied the values of blacks and whites of both sexes in the lower class. The present study, however, examined blacks and whites of both sexes and looked at all three social classes simultaneously.

A total of 165 pupils in grades 5 and 6 were examined. Warner's criteria of social class were adhered to in deciding the social class of each pupil. A modified version of the Allport-Vernon-Lindzey Study of Values was used to assess the Aesthetic, Social, Political, Economic, Theoretical, and Religious values of the subjects.

Statistical Design

A 2 x 2 x 3 (3 way) analysis of variance without replications, as designed by Crow, Davis, and Maxfield was used in the analysis of data in this study. Where significant interactions occurred, the t-test procedure was carried out on each level of interaction.

Limitations

There were sizable differences between many of the mean scores, but the statistical design used made it less likely that statistical

Conclusion

The analyses of data in this study indicated that

1. Race appears to be a determiner of values in some cases, but in other cases it does not seem influential.
2. Social class does not appear to be a statistically significant determinant of values.
3. Sex appears to be a determinant of values in some cases but not an important factor in other cases.
4. It appears that the differences within the races and classes are greater than the differences between the races and classes. As far as values are concerned, there is a large area of homogeneity between the races, classes and sexes. Human beings are more alike than they are different!

Andrews University
School of Graduate Studies

A COMPARISON OF VALUES IN BLACK AND WHITE CHILDREN IN THE
UPPER, MIDDLE AND LOWER SOCIAL CLASSES

A Thesis
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Emmanuel Ola Atolagbe

August, 1972

Approval

Cornel A. Reichert

- Ward, R. D., & B. J. B. (1994). The effects of a 12-week training programme on the physical fitness of young adults. *Physical Education and Sport Sciences for Health*, 1, 11-18.
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- Ward, R. D., & B. J. B. (1998). The effects of a 12-week training programme on the physical fitness of young adults. *Physical Education and Sport Sciences for Health*, 1, 11-18.

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CHAPTER I

INTRODUCTION

The Problem

American children have been transported to school in the familiar yellow buses, and at public expense for several decades. Yet, busing has become a divisive educational issue today. Educational psychologists are studying its effects on the achievement of children who ride the buses. Lawyers are examining constitutional implications. Beginning with the "Brown versus Board of Education" decision eighteen memorable years ago, the U. S. Supreme Court has almost invariably held that "de jure" segregation imposed by official action is inconsistent with the fourteenth amendment guarantee of equal protection of the laws.

Such decisions have resulted in mass busing of white and black pupils beyond neighborhood schools to create a more even racial mix. It has also produced a furor of protests by parents not only in cities like Richmond, Virginia but even in the northern cities such as Detroit, Michigan.

Anti-busing groups have mushroomed all over the country under different types of names. An anti-busing group led by a housewife recently marched some six hundred miles from Pontiac, Michigan to Washington. Politicians in an election year have capitalized

on the issue. In short, busing in 1972 has become an American dilemma!

A recent Newsweek article reflects the opinion of the laity:

The definitive analysis of the subject is, of course, the massive 1966 Federal study known as the Coleman report. A team of educational specialists headed by Johns Hopkins sociologist, James Coleman, found that such devices as smaller classes, newer books or more sophisticated facilities made little difference in the work of Negro children. But when black pupils attended schools in which the majority of the children were middle class whites, the blacks improved and the whites were unharmed. Coleman concluded that the determining factors in a classroom performance were social and economic background, not race . . . (Newsweek, March 13, 1972, p. 22).

Since the Coleman report, many schools have had to integrate partly because they cannot obtain federal subsidies unless they fall in line with federal directives. Others have had to integrate because of court decisions and pressures from civil-rights groups.

However, in the six years since the Coleman report appeared, continuing studies of school achievement--including some that set out to disprove Coleman--have consistently supported its conclusions. These studies point to twin findings: on the one hand, that so called 'compensatory education' programs--which assume that pouring huge amounts of money into ghetto schools will raise the achievement of segregated black children--have proved to be a dismal failure; on the other hand, that efforts to raise the schoolroom performance of poor, black children by exposing them to white middle class standards have usually been successful to a greater or lesser degree (Ibid.).

All of this then raises the questions: What are white middle class values? What are the values of "poor black children"? Are a person's values affected by his racial and economic backgrounds? Does this mean that the values of "poor black" children are qualitatively or quantitatively inferior to the values of white middle class children? And, basic to the problem, what are values?

Dyer (1963, p. 35) stressed that as long as blacks are set apart socially they are bound to maintain a subculture more or less at variance with that of whites. Polarization along ethnic lines would continue to hamper the long cherished American dream of a nation forged and welded together by the very unity of its diversity. Hence a rapprochement is necessary between the races. He emphasized that group differences in scores between whites and blacks would persist over generations unless, of course, there was a cross-cultural dissemination of values and a removal of those social impediments that have often hampered the disadvantaged!

Project Head Start was one of the first parts of the Johnson administration's war on poverty. . . . The first relevant planning committee was established in November, 1964. Public announcement of the program was made in January, 1965. Head Start was operating on a nation-wide basis by the summer of 1965. Several powerful ideas led to its establishment. First, there were thought to be problems in American education which might best be treated early in the child's educational career. A number of studies had shown that lower-class children in general, and minority group children . . . were educationally handicapped when they entered elementary school. These handicaps persisted throughout the children's schooling . . . they had substantially lower self concept scores; they thought they had less control over their environment, and they had less 'need achievement' than their middle-class and majority counterparts (Smith and Bissel, 1970).

The notion has been that disadvantaged minority children must be exposed to white middle class cultures and values, and that a gradual assimilation of traditional middle class value systems will enable "culturally deprived" children to be better school achievers.

Frequently, "de-culturalization" for Head Start Children begins with language usage. Middle class English diction is gradually

and painstakingly substituted in place of the "ghetto dialect" which the children are more used to.

But this erosion of black values and self-concept has been decried by some. For instance, Charles E. Munat (1968) says, "Head Start has been cynically but not wholly inaccurately termed 'preparation rut' . . ."

Purpose of the Study

The purpose of the study was to (1) discover if the value system of blacks is different from the value system of whites, and (2) to determine if social class is a significant influencing factor in the shaping of values.

The results of this study are relevant to the purposes and methods of compensatory education. If it could be established that values of blacks and whites are on the whole rather identical, then perhaps the values of black children need not be changed so that they can be better achievers, a key function of compensatory education.

Further, if the value systems within each race are different between the social classes, then it could be concluded that value systems are affected by social status.

CHAPTER II

REVIEW OF LITERATURE

Definition of Terms

The literature reflects divergent opinions on the meaning and function of values in human society.

Webster's New Collegiate Dictionary (1961) defines value as "the quality or fact of being excellent, useful or desirable." Aristotle is quoted as saying that "It is the things which are valuable and pleasant to a good man that are really valuable and pleasant (Maslow, 1959, p. 128).

Everett Hall (1952) authored a book entitled What is Value? He arrived at this conclusion: "One can not in correct language formulate an answer to the question, 'What is value' (p. 247)." Rath (1966) concurs:

The meaning of the term value is by no means clear in the social sciences or in philosophy. One can not find consensus for the definition. About the only agreement that emerges is that a value represents something important in human existence (p. 9).

Nevertheless, professor Abraham Maslow (1959) has edited a work which might throw some light on this subject. First, he affirms that "the state of valuelessness has been variously described as anomie, amorality, anhedonia, rootlessness, emptiness, hopelessness, the lack of something to believe in and to be devoted to (p. vii)."

In the same work, Dorothy Lee states that ". . . by human values, by a value or a system of values, I mean the basis upon which an individual will choose one course rather than another, judged as better or wrong. We can speak about human values, but we can not know them directly. We infer them through their expression in behavior (p. 165)."

Raths (1966, p. 30) has developed a criterion of seven elements for determining a value. These seven elements are divided into three processes: choosing, prizing and acting.

- Choosing: (1) freely
- (2) from alternatives
- (3) after thoughtful consideration of the consequences of each alternative.
- Prizing: (4) cherishing, being happy with the choice.
- (5) willing to affirm the choice publicly.
- Acting: (6) doing something with the choice.
- (7) repeatedly, in some pattern of life.

To summarize, values have been defined as "anything desired", "a yardstick," "enduring belief", "criterion," "something prized", "standard", "single belief." "Whatever is the object of interest is ipso-facto valuable." There are moral values, social values, economic values. Other observable values are: theoretical, aesthetic, and political. There are also disvalues such as "tyranny," "nepotism" and "corruption" (Perry, 1968, p. 5).

Origin of Values

Values are not transmitted through the genes and chromosomes, they are learned. Parents, friends, peers and even the pulpit are media of cultural and value diffusion. The earliest and most fundamental values come from the family circle and from close relationships with those who are admired and respected by the child (McGee, 1963, p. 4). The social scientist asserts that values arise out of the most satisfactory relationships between human needs and environmental conditions which involve and are dependent upon choice (Montagu, 1955, p. 153).

Havighurst (1962, p. 434) maintains that the infant begins to assimilate values through the process of rewards and punishments. Under this influence he soon begins to learn what is important and most prized. He learns through the responses of his parents--whether they encourage or deter, smile or scold, reward or punish him for his actions. Very soon, the child begins to emulate his parents and acquires their values as his very own. In addition, in the small world of the child, he is bound to be influenced by the values of his significant others, his neighbors, teachers, peers, religious leaders and adults within the community.

Many studies have examined the value systems and development of self-concepts in both black and white children. Black psychologist Kenneth Clark (1957) puts it this way:

. . . . In an effort to determine their racial preferences, we asked the children the following four questions: (1) "Give me the doll that you like to play with" or "the doll you like best." (2) "Give me the doll that is the nice doll." (3) "Give me the doll that looks bad." (4) "Give me the doll that is a nice color." The majority of these Negro children at each age indicated an unmistakable preference for the white doll and a rejection of the brown doll (p. 23).

Nevertheless, in a footnote Clark (1957, p. 23) concedes that "the children of six or seven showed some indication of an increased preference for the brown doll; even at this age, however, the majority of the Negro children still preferred the doll with the white skin color." In the same report he also states that "the tendency of older Jewish children to show less preference for Jewishness than younger Jewish children suggest that they have learned that Jews do not have a preferred status in the larger society, and that these children have accordingly modified their self-appraisal."

He further notes that

Studies of the development of racial awareness, racial identification, and racial preference in both Negro and white children thus present a consistent pattern. Learning about races and racial differences, learning one's own racial identity, learning which race is to be preferred and which rejected--all these are assimilated by the child as part of the total pattern of ideas he acquires about himself and the society in which he lives. . . . Furthermore, as the average child learns to evaluate these differences according to the standards of the society, he is at the same time required to identify himself with one or another group. . . . Some children as young as three years of age begin to express racial and religious attitudes similar to those held by adults in their society. The racial and religious attitudes of sixth-graders are more definite than the attitudes of high school students. Thereafter there is an increase in the intensity and complexity of these attitudes, until they become similar . . . to the prevailing attitudes held by the average adult American (Clark, 1957, pp. 23, 24).

Pettigrew (1964) concurs:

Racial recognition in both white and Negro children appears by the third year and rapidly sharpens each year thereafter. Of special significance is the tendency found in all these studies for Negro children to make racial distinctions, they frequently prefer white dolls and white friends, and they often identify themselves as white or show a tense reluctance to acknowledge that they are Negro. Moreover, young children of both races soon learn to assign realistically, poorer houses and less desirable roles to Negro dolls (p. 23).

It could well be, though, that what Pettigrew above refers to as the "tense reluctance to acknowledge that they are 'Negro'" is a calculated refusal by black children to identify themselves even at that age level with the white man's "Negro" with all of its value-laden connotations. For as Baldwin (1963) puts it: "You can only be destroyed by believing that you really are what the white world calls a 'nigger'. I tell you this because I love you, and please don't you ever forget it" (p. 54).

McCandless (1961, p. 466) declares that members of the lower social class tend to attach little importance to education. If parents were high school drop-outs themselves and didn't attach much importance to education, naturally the children might also be so inclined. Besides, the need for employment takes precedence over intellectual pursuits that may not necessarily guarantee a job, housing, and income commensurate with one's diploma. There are still other yardsticks and barriers that must be realistically weighed. Blacks in particular have no illusion about this. There is less motivation for educational pursuit. Minority groups are the last to be hired and the first to be fired in many instances.

Related Research

Lott and Lott (1963, p. 6) conducted a study which explored the values and goals of black and white high school seniors in areas most relevant to their educational and vocational choices and plans. The instrument used was the Allport-Vernon-Lindzey Study of Values, which ranks a person's theoretical, religious, economic, political, social, and aesthetic values.

The data produced indicated that blacks scored significantly higher than whites on the theoretical scale, while whites scored significantly higher on the economic scale. There were no significant differences with respect to the religious, political, social, and esthetic values. The mean scores of the white males and females differed significantly on each of the six values, but there were no significant differences between the mean scores of the black males and black females on the theoretical, esthetic, and religious values. The black girls scored significantly higher than their white female counterparts on the theoretical scale. On the other hand black girls scored relatively lower than the white girls on the esthetic scale. With reference to both the theoretical and esthetic values, black females appeared to have scored in what the authors termed the male direction. But on the religious value the black females and males held close together, intermediate between the high mean score of the white females and the low mean score of the white males. In summary, the authors emphasized that "there are generally more similarities between the Negro and white high school seniors than differences"!

Davis and Havighurst (1946) conducted a study in child-rearing habits of black and white, middle and lower class residents on the south side of Chicago.

One interesting observation made by the authors is relevant to this study.

There was seldom any doubt as to the proper classification. For the Negro group, the criteria were parallel to those for the classification of the white families, but shifted systematically because of restrictions on opportunity for Negroes in American society. For example, where the occupation of mail carrier would have suggested lower-class status for a white man, it suggested middle-class status for a Negro (p. 703).

The study indicated (p. 710) that significant differences emerged not along racial lines but between social classes. The same type of differences existed between middle and lower-class blacks as between middle and lower-class whites.

In conclusion the authors stated that "the striking thing about this study is that Negro and white middle class families are so much alike. The likenesses hold for such characteristics as number of children, ages of parents when married, as well as child-rearing practices and expectations of children" (p. 708).

Sommer and Killian (1954, p. 237) conducted a study, in which the subjects evaluated the behavior of a Negro. The authors explained that "alongside the structuring by the white of the role of the Negro exists the structuring by the Negro of the role of the Negro. When these roles are at variance, conflicts in the interactions between the races are apt to arise. To determine the extent of the divergence, the evaluations of Negro subjects were contrasted with the evaluations of the prejudiced white subjects in the previous experiment."

Sommer and Killian concluded that blacks wanted blacks to be relatively more forward, aggressive, passionate, persistent and elegant. Whites on the other hand wanted Negroes to be relatively more witty, jovial, practical, quiet, and patient. The authors wanted the emphasis placed on relatively since the range was limited by the nature of the scale.

Furthermore, the study seemed to indicate that blacks as a rule do not take pride in the values for which blacks are most appreciated by whites. Very few blacks, for example, accept loyalty, uncomplaining industry, and patience as having racial prestige value comparable to the importance attached to these traits by whites when they intend to speak favorably of blacks.

Nevertheless, Klinger and Veroff (1964, p. 903) indicated, in their study on the cross-cultural dimensions in stated moral values, that there are universal moral values which transcend and override customs, traditions and other cultural values. There are family traditions, there are also national customs and norms which may be peculiar to a people and country. Yet, undoubtedly, there are also norms and values which are similar and congruent to those existent elsewhere and are, as such, universal.

Variations that may exist within social classes were highlighted in the work of Rettig and Passamanick (1961). They conducted a study on social or moral value structure among social classes with the conclusion that the relationship between severity of moral judgment and social or moral issues were curvilinear, reaching a peak in unskilled or upwardly mobile workers. Religious morality

was high among the members of the lower social class. Severity of judgment on family morality issues varied within social classes hence the authors suggested that the religious and family dimensions of morality failed to relate curvilinearly to social class since they represent more deeply-embedded value orientations which are less pregnable to social change.

Rowland and Delcampo (1968) conducted and administered a children's version of the Allport-Vernon-Lindzey Study of Values to a 'culturally deprived' as opposed to a nonculturally deprived group of elementary school children. Except on the theoretical value where 'culturally deprived' males scored lower than the non-culturally deprived males, the scores of the races on the other values were similar. The authors concluded that "first we might wish to modify our belief in the difference of these children. They are perhaps different primarily in the sense that all individuals are different one from another. The differences among them far exceeded the differences between them" (Rowland and Delcampo, 1968.)

Schuster (1968) conducted a study in which she sought to find if the value systems of black upper class children and white upper class children were different, using Rowland and Delcampo's instrument (the Elementary School Study of Values). Her sample contained 93 children, made up of 25 male and 28 female whites, and 19 male and 21 female blacks, all in Grades 1 to 3.

An analysis of variance showed that there were no significant differences between the means of the females of either race on any

of the values and only one significant difference for the males. That disparity occurred between the Caucasian and Negro males in the theoretical values. The study indicated a large area of homogeneity which appeared to transcend race.

Parrilla (1971) conducted a study among blacks and whites of both sexes in the lower-socio economic level, using the Rowland and Delcampo instrument. Her findings corroborated those of Schuster (1968) and Rowland and Delcampo (1968). There were no differences in the theoretical, economic, aesthetic and political values between the two races. The blacks, however, had a higher religious value than the whites ($p < .03$) while the whites had a higher social value than the blacks ($p < .05$). There were no significant interactions between race and sex for any of the six values studied.

Summary of the Literature

Various studies cited in this study seem to corroborate one another. The findings have been that there are few significant differences in values attributable to race and social class.

Differences that were indicated arose primarily in the sense that groups within races and classes were more likely to be different than groups between races and classes.

Hypotheses

In the light of the preceding review of literature, the following hypotheses were generated.

1. There are no differences in values attributable to race.

2. There are no differences in values attributable to social class.
3. There are no differences in values attributable to sex.

The following chapter discusses the methods and procedures by which these hypotheses were tested.

CHAPTER III

METHODOLOGY

Population

Benton Harbor, Berrien Springs, Eau Claire and Stevensville are small towns and villages in southwest Michigan containing numerous persons in all social levels and in both the black and white races. The population of these communities contains people such as medical doctors, dentists, lawyers, and managers of large industrial establishments. There is a university in Berrien Springs with a middle and upper class residential area surrounding it. Professionals such as magistrates, nurses, and proprietors of small business concerns live in the broad area. There are numerous farmers, factory workers, and shop attendants, also in the general community.

Sample

Warner's (1960) criteria of social class were adhered to in selecting the groups which were classified as the upper and middle social classes. The procedure adopted was as follows.

There are four status characteristics which are essential in social classification. They are: occupation, source of income, house type and dwelling area. Each of the four characteristics has a weight as listed below:

<u>Status Characteristic</u>	<u>Weight</u>
Occupation	4
Source of Income	3
House type	3
Dwelling area	2

Each of these four status characteristics is rated across a seven-point scale which ranges from a rating of "1", very high status value, to "7", very low status value. These ratings are as follows.

<u>Source of Income</u>	<u>Rating</u>
Inherited wealth	1
Earned wealth	2
Profits and fees	3
Salary	4
Wages	5
Private relief	6
Public relief and non-respectable home	7

<u>House type</u>	<u>Rating</u>
Excellent houses	1
Very good houses	2
Good houses	3
Average houses	4
Fair houses	5
Poor houses	6
Very poor houses	7

<u>Dwelling area</u>	<u>Rating</u>
Very high, restricted suburbs	1
High, the better suburbs	2
Above average areas, apartments	3
Average, no deterioration	4
Below average, beginning to deteriorate	5
Low; considerably deteriorated, semi-slum	6
Very low; slum	7

<u>Occupation</u>	<u>Rating</u>
Professionals and proprietors of large businesses	1
Semi-professionals and smaller officials of large businesses	2
Clerks and kindred workers	3
Skilled workers	4
Proprietors of small businesses	5
Semi-skilled workers	6
Unskilled workers	7

For example, if the ratings for an individual are 3, 3, 2, and 3, for occupation, source of income, house type, and dwelling area respectively, the weighted total is secured as follows:

<u>Status Characteristic</u>	<u>Weight</u>	<u>Rating</u>	<u>Product</u>
Occupation	4	3	12
Source of income	3	3	9
House type	3	2	6
Dwelling area	2	3	<u>6</u>
Weighted Total =			33

The individual's social class is then determined by locating his social class equivalent according to the following classification.

<u>Weighted Total of Ratings</u>	<u>Social Class Equivalents</u>
12-17	Upper class
18-22	Upper class probably, may be middle upper class
23-24	Indeterminate: either upper or upper middle class
25-33	Upper middle class
34-37	Indeterminate; either upper middle, or lower middle class
38-50	Lower middle class
51-53	Indeterminate: either lower-middle or upper lower class
54-62	Upper lower class
63-66	Indeterminate: either upper lower or middle lower class
67-69	Middle lower class
70-84	Lower-lower class

Thus a proprietor of a large business concern who has inherited his wealth and lives in a large house in an exclusive restricted suburb would fall within the upper-upper class category.

Conversely, an unskilled worker on wages and living in a small house in good condition in a semi-slum area belongs to a middle-lower class.

The three social classifications used in this study--lower, middle, and upper classes--represent the broad spectrum of the individual social classes, and no attempt is made to study the various subdivisions within each class.

Twenty-five black and 25 white subjects in the upper class were obtained from the Lakeshore Elementary School, Stevensville. They were all in grade five. There were 12 boys and 13 girls in each racial group.

The middle class subjects consisted of 25 blacks and 25 whites who were obtained from Sylvester Elementary School, Berrien Springs and Lybrook Elementary School, Eau Claire. These subjects were in grades 5 and 6.

Parrilla's data (1971) for 65 lower class children in grades 5 and 6--36 blacks, 16 males and 20 females; 29 white, 15 males and 14 females--was used for the lower class in this study.

The distribution of subjects in each social class, race and sex is indicated below.

TABLE 1

DISTRIBUTION OF SUBJECTS IN THE VARIOUS
COMPARISONS GROUPS

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	16	12	12
	Female	20	13	13
White	Male	15	12	12
	Female	14	13	13
Subtotals		65	50	50
N = 165				

In obtaining the sample for this study, the whole population in the classroom took the test. The only exception was in the Sylvester Elementary School, Berrien Springs where the principal, using Warner's criteria of social class, selected twenty middle class whites from Grade five. All of the blacks in the fifth grade at Sylvester School participated in the study. The tests were taken in the classrooms at Lakeshore Elementary School, Stevensville, and at Lybrook Elementary School, Eau Claire. The test was taken in the gymnasium at Sylvester Elementary School, Berrien Springs.

The Instrument

The instrument used to test the hypotheses was the Elementary School Study of Values (ESSOV). This was a modified version of the Allport-Vernon-Lindzey Study of Values which was developed by Dr. Rowland.

Rowland and Delcampo (1968) state that the ESSOV has a test-retest reliability of .77 and an internal consistency index of .72. A letter was sent to Dr. Rowland requesting that he explain how the validity of the ESSOV was derived. (See Appendix). The letter was unanswered at the time of this writing.

The ESSOV was developed to assess in children the same values--aesthetic, economic, social, political, religious, and theoretical--which the Allport-Vernon-Lindzey Study of Values assesses in adults. These values are described below.

Theoretical value refers to a dominant interest in the discovery of truth, in ordering and systematizing knowledge, through observation and reasoning.

Economic value denotes interest in what is useful, in the practical affairs of business, and in the accumulation of wealth.

Aesthetic value denotes interest in form and harmony, in grace and symmetry, and in the artistic episodes of life, which are regarded as a procession of events in which impression is enjoyed for its own sake.

Social value is characterized by love of people, altruism, or philanthropy, kindness, sympathy and unselfishness.

Political value involves a primary interest in power, competition, influence, and renown (in any vocation, not necessarily politics.)

Religious value concerns interest in the mystical and in comprehending the unity of the cosmos and men's relation to it (Allport, Vernon, Lindzey, 1960).

Statistical Design

The Parrilla data consisted of mean scores only, therefore the three-way analysis of variance without replications as discussed by Crow, Davis, and Maxfield (1960, pp. 109-146) was used.

The effects of the independent variables (1) race, (2) sex, and (3) social class were analyzed by use of the three-way analysis of variance on $2 \times 2 \times 3$ levels. Six separate analyses were carried out on the dependent variables:

1. Aesthetic
2. Social
3. Economic
4. Political
5. Religious
6. Theoretical

Where significant interactions occurred, the t-test procedure was carried out to analyze the differences between the mean scores at each level of the groups involved in the interaction.

Limitations

One whole classroom each from the Lakeshore and Lybrook Schools was tested. However, in the Sylvester Elementary School, Berrien Springs, the Principal selected the subjects. It should be noted here that none of the classrooms was selected on a random basis, and this may create some limitations on the interpretations of the data in the study.

Also, there were sizable differences between many of the mean scores, but the statistical design used made it less likely that

statistical significance would be achieved. Hence, one may not feel overly confident that there are no differences between the groups compared. For this reason it is felt that an orthogonal statistical design be used in further study of the topic researched.

CHAPTER IV

ANALYSIS OF DATA

A three-way analysis of variance without replications was used to test for statistical significance. This chapter presents the data on each value.

Aesthetic Value

The data on aesthetic value (Tables 2 and 3) did not indicate any significant differences between the three social classes. There were no significant differences between the races, nor were there any significant differences between the sexes. A significant difference in the interaction, between race and sex, was found. The t-test procedure was carried out on each level of race and sex, but no statistical significance was indicated.

As has been previously pointed out, aesthetic value denotes interest in form and harmony, in grace and symmetry, and in the artistic episodes of life, which are regarded as a procession of events in which impression is enjoyed for its own sake. In this study, no significant difference in aesthetic value was found between the social classes, races and sexes.

It must be borne in mind, however, that Davis and Havighurst (1946) reached a similar conclusion. Their study compared two social classes, middle and upper; and two races, black and white. They

TABLE 2

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE AND SEX ON AESTHETIC VALUE

Source	SS	df	MS	F	P
Social Class	6.02	2	3.01	8.36	NS
Race	.59	1	.59	1.64	NS
Sex	2.41	1	2.41	6.69	NS
Social Class and Race	1.05	2	.53	1.47	NS
Social Class and Sex	11.93	2	5.97	16.58	NS
Race and Sex	6.84	1	6.84	19.00	.05
Residual	.72	2	.36	---	--
Total	29.56	11	--	---	--

TABLE 3

MEAN SCORES

SOCIAL CLASS, RACE, AND SEX ON AESTHETIC VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	14.06	17.00	14.41
	Female	16.10	13.61	13.92
White	Male	12.53	16.16	13.58
	Female	17.57	17.00	14.92

concluded that "the striking thing about this study is that Negro and white middle class families are so much alike. The likenesses hold for such characteristics as number of children, ages of parents when married, as well as child rearing practices and expectations of children" (p. 708).

Rowland and Delcampo's study (1968) also found no significant differences between black and white children on aesthetic value.

Schuster (1968) found no significant difference between white and black children in the upper class on aesthetic value.

Parrilla (1971) did not find any significant differences between black and white children in the lower class on aesthetic value.

The data seem to indicate that there is little difference between the social classes, races and sexes in aesthetic value.

Social Value

The analyses of the effects of social class and sex on social value (Tables 4 and 5) did not indicate any significant differences. Neither were there any significant differences as a result of the interaction between classes, races and sexes. There were, however, differences attributable to race ($p < .05$).

Social value is characterized by love of people, altruism or philanthropy, kindness, sympathy and unselfishness. This study indicated a significant difference in social value between the races ($p < .05$), but significant differences between the social classes and sexes was not indicated. Within the lower class, the blacks scored significantly lower than the whites.

TABLE 4

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX ON SOCIAL VALUE

Source	SS	df	MS	F	P
Social Class	4.21	2	.75	8.33	NS
Race	.82	1	4.15	46.11	.05
Sex	1.20	1	1.20	13.33	NS
Social Class and Race	3.10	2	1.36	15.11	NS
Social Class and Sex	1.51	2	.76	8.44	NS
Race and Sex	.15	1	.15	1.67	NS
Residual	.17	2	.09	--	--
Total	11.16	11	---	--	--

TABLE 5

MEAN SCORES

THE EFFECT OF SOCIAL CLASS, RACE, AND
SEX ON SOCIAL VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	13.00	13.83	13.58
	Female	14.90	14.46	13.62
White	Male	15.40	13.58	13.67
	Female	16.42	14.38	13.08

These results agree with the findings of Parrilla (1971) in which blacks scored lower than whites.

Economic Value

Economic value denotes interest in what is useful, in the practical affairs of business, and in the accumulation of wealth. The data in Tables 6 and 7 indicate that the economic value of the subjects was not affected by their social class, race or sex.

This is in agreement with Rowland and Delcampo (1968), Schuster, (1968), and Parrilla (1971). These researchers used the same instrument in their studies and also found no significant differences between the races and sexes on economic value.

TABLE 6

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX ON ECONOMIC VALUE

Source	SS	df	MS	F	P
Social Class	2.93	2	1.47	1.00	NS
Race	.17	1	.17	.12	NS
Sex	3.18	1	3.18	2.16	NS
Social Class and Race	.80	2	.42	.29	NS
Social Class and Sex	1.66	2	.83	.56	NS
Race and Sex	1.31	1	1.31	.89	NS
Residual	2.93	2	1.47	--	--
Total	12.98	11	--	--	--

TABLE 7

MEAN SCORES

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX
ON THE ECONOMIC VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	16.31	15.67	15.08
	Female	15.75	18.38	18.00
White	Male	16.00	17.08	16.67
	Female	16.78	18.23	15.85

Political Value

As has been pointed out, political value denotes a primary interest in power, competition, influence, and renown (in any vocation, not necessarily politics).

The data shown in Tables 8 and 9 indicate that the political value of the subjects was not affected by their social class, race or sex.

Religious Value

Tables 10 and 11 indicate that there were no statistically significant differences in religious value due to social class and sex. The interactions between class, race and sex were also not statistically significant. There was a significant difference, however, between the races ($p < .05$) in which blacks scored higher than whites. This finding agrees with the results of the Parrilla study (Parrilla, 1971).

TABLE 8

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX ON POLITICAL VALUE

Source	SS	df	MS	F	P
Social Class	5.46	2	2.73	1.76	NS
Race	.12	1	.12	.08	NS
Sex	3.16	1	3.16	2.05	NS
Social Class and Race	4.12	2	1.42	.92	NS
Social Class and Sex	8.33	2	4.17	.95	NS
Race and Sex	.52	1	.52	.34	NS
Residual	3.10	2	1.55	--	--
Total	24.81	11	--	--	--

TABLE 9

MEAN SCORES

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX
ON POLITICAL VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	15.37	12.83	13.92
	Female	11.15	14.53	14.62
White	Male	15.46	12.66	14.67
	Female	12.92	11.07	14.46

TABLE 10

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX ON RELIGIOUS VALUE

Source	SS	df	MS	F	P
Social Class	2.15	2	1.08	2.45	NS
Race	24.31	1	24.31	55.25	.05
Sex	1.01	1	1.01	2.30	NS
Social Class and Race	.09	2	.05	.11	NS
Social Class and Sex	6.97	2	3.49	7.93	NS
Race and Sex	1.73	1	1.73	3.93	NS
Residual	.87	2	.44	--	--
Total	37.13	11	--	--	--

TABLE 11

MEAN SCORES

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX
ON RELIGIOUS VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Black	Male	16.81	17.16	19.42
	Female	20.50	18.53	18.38
White	Male	14.80	15.66	16.67
	Female	16.35	14.62	15.62

Theoretical Value

The data in Tables 12 and 13 indicate that the theoretical value of the subjects was not affected by their social class, race or sex.

Schuster (1968), Rowland and Delcampo (1968) found significant differences relative to this value, while Parrilla did not.

TABLE 12

ANALYSIS OF VARIANCE

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX ON THEORETICAL VALUE

Source	SS	df	MS	F	P
Social Class	8.39	2	4.20	2.70	NS
Race	.01	1	.01	.01	NS
Sex	15.44	1	15.44	9.79	NS
Social Class and Race	21.86	2	10.93	6.87	NS
Social Class and Sex	6.40	2	3.20	2.01	NS
Race and Sex	.00	1	.00	.00	NS
Residual	3.18	2	1.59	--	--
Total	55.28	11	--	--	--

TABLE 13

MEAN SCORES

THE EFFECT OF SOCIAL CLASS, RACE, AND SEX
ON THEORETICAL VALUE

Race	Sex	Social Class		
		Lower	Middle	Upper
Blacks	Male	14.43	17.83	13.58
	Female	11.60	15.23	12.08
Whites	Male	15.80	13.83	16.25
	Female	10.14	12.83	16.23

Summary

The analysis of the data in this study indicated no differences between social classes, races, and sexes on the aesthetic value, theoretical value, political value, and economic value. There were significant differences, however, between blacks and whites on social value and religious value. The blacks scored significantly lower than whites on social value, while the whites scores significantly lower than the blacks on the religious value. These findings were in agreement with earlier studies cited (Davis and Havighurst, 1946; Lott and Lott, 1963; Rowland and Delcampo, 1968, Schuster, 1968; and Parrilla, 1971).

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

Summary

With the advent of racial integration in the nation's classrooms, many studies have revolved around the question of racial or cultural factors which might affect the education of children. In this study, the values of blacks and whites in both sexes; lower, middle, and upper social classes were examined.

It was the purpose of this study to

1. determine if the value system of blacks is different from the value system of whites.
2. discover if social class is a significant influencing factor in the shaping of values.

If the value systems within each race are different between the social classes, then it might be concluded that value systems are affected by social status.

The following hypotheses guided the study.

1. There are no differences in values attributable to race.
2. There are no differences in values attributable to social class.
3. There are no differences in values attributable to sex.

The analysis of the data in this study indicated no differences between social classes, races and sexes on the aesthetic value,

theoretical value, political value, and economic value. There were significant differences, however, between blacks and whites on social value and religious value. The blacks scored significantly lower than whites on social value, while the whites scored significantly lower than blacks on the religious value.

The first hypothesis, that there are no differences in value attributable to race, was partly upheld and partly rejected. There were no statistically significant differences between blacks and whites for the aesthetic, theoretical, economic, and political values. But the differences were statistically significant between the races for the social value and religious value.

The second hypothesis, that there are no differences in value attributable to social class, was upheld by this study. This study indicated no statistically significant differences between the upper, middle, and lower social classes.

The third hypothesis, that there are no differences in value attributable to sex, was upheld for all six values--aesthetic, social, economic, political, religious and theoretical.

The present data corroborates the findings of the previous studies. These studies were conducted on blacks and whites, of both sexes, in the upper class by Schuster (1968), in the lower and middle classes by Lott and Lott (1963), and in the lower class by Parrilla (1971). The present study, however, examined blacks and whites of both sexes and looked at all three social classes simultaneously.

Limitations

One whole classroom each from the Lakeshore and Lybrook Schools was tested. However, in the Sylvester Elementary School, Berrien Springs, the principal selected the subjects. It should be noted that none of the individuals or classrooms was randomly selected, and this may create some limitations on the interpretations of the data in the study.

Also, there were sizable differences between many of the mean scores, but the statistical design used made it less likely that statistical significance would be achieved. Hence, one may not feel overly confident that there are no differences between the groups compared. For this reason it is felt that an orthogonal statistical design be used in further study of the topic researched.

Conclusions

This study examined the effects of race, class, and sex on six values. There may be a number of values other than these, however, the following conclusions can be reached relating to the six values examined.

1. Race appears to be a determiner of values in some cases, but in other cases it does not seem to be influential.
2. Social class does not appear to be an important determiner of values.
3. Sex appears to be a determinant of values in some cases, but in other cases it is not an important factor.

4. It appears that the differences within the races and classes are greater than the differences between the races and classes. As far as values are concerned, there is a large area of homogeneity between the races, classes and sexes.

Implications

As has been pointed out, this study has some limitations. Nevertheless, some implications which are borne out by previous studies arise:

1. Social classes seem to have similar values. It may be that social class is not a major determinant of values.

This would seem to imply that members of the lower, middle and upper classes have correspondingly similar values, hence no need to change values of any social class, but to rather build on the strength of their similarities.

Educational theorists may have to modify their beliefs regarding the differences between children. It may be inadvisable for compensatory educationists to attempt to change the values of underprivileged children until this topic has been further researched.

2. There are some differences in values between the races, but the similarities between them greatly outweigh the differences between them.

In other words, blacks and whites have values which are more alike than are different. This similarity is something on which educational psychologists may build rather than seek to change.

3. In many cases, sex is not an important factor in determining values.

Boys and girls have values which are very much alike. Differences arise in the primary sense that individuals differ from one another. Such similarities seem to indicate that, as far as values are concerned, girls need not be treated differently than boys.

This study seems to indicate that social classes, races, and sexes, per se, are not always important determiners of human values. Children from all social classes, races and sexes are rather similar. Such an appreciation of the similarity of children should make teachers treat all pupils with the respect and dignity that they deserve. No child need be humiliated or treated with contempt because he comes from a different social background, race, or sex. Human beings are much more alike than they are different!

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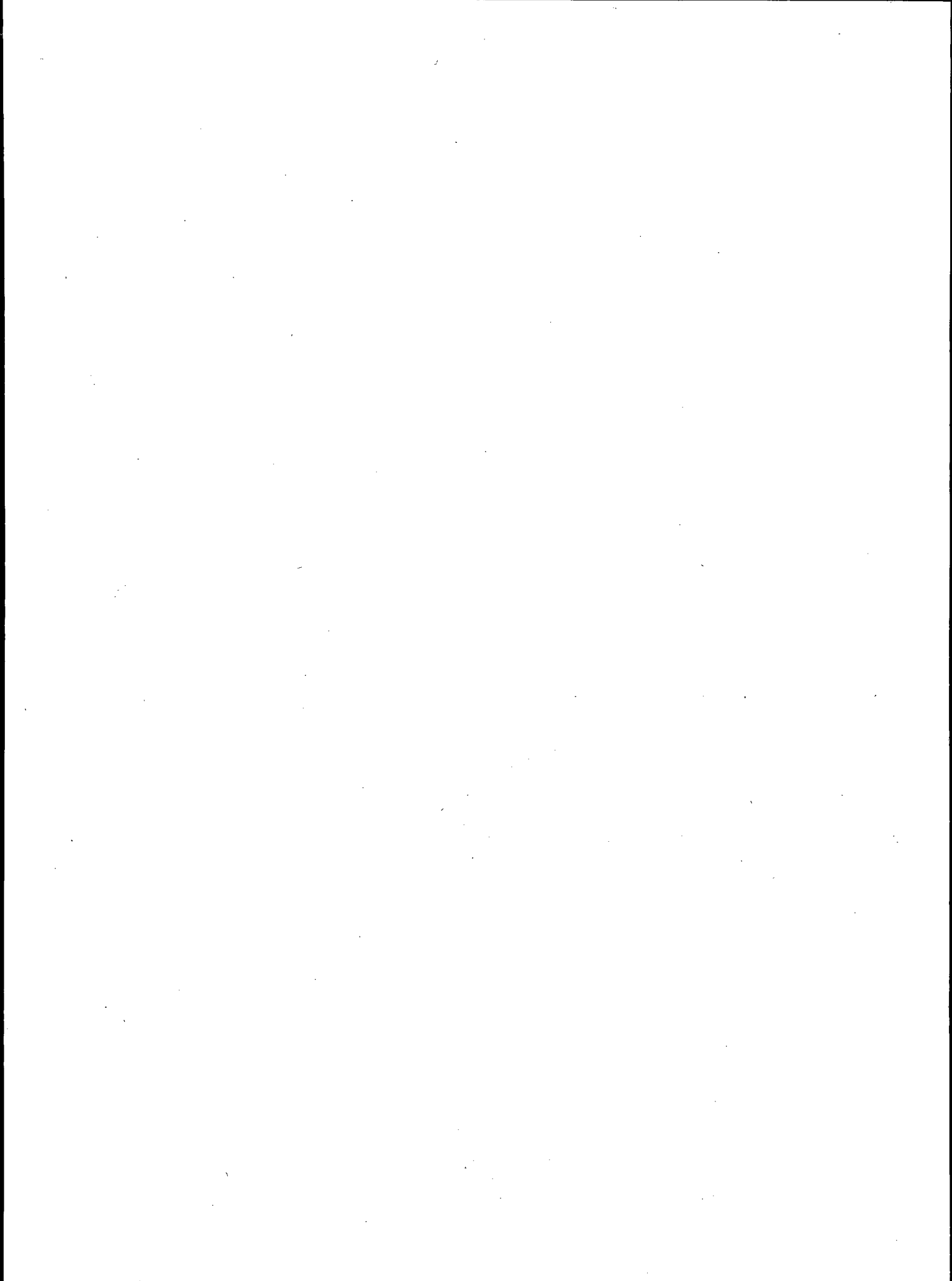
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APPENDICES

APPENDIX A

This appendix contains the letter to Rowland requesting information regarding the reliability of the instrument he used.

P.O. Box 123
Andrews University
Berrien Springs, MI 49104
April 3, 1972

Dr. Monroe Rowland
Associate Professor of Education
San Diego State College
San Diego, California 92101

Dear Dr. Rowland:

I am a Nigerian (West African) student working on a Master's Degree at Andrews University in the Department of Education, with an emphasis in psychology. I am working on a thesis comparing values of Blacks and Caucasians of the lower, middle and upper socio-economic levels. This would be a follow-up study of Miss Lenoa Parrilla's earlier studies which were limited to the lower socio-economic level only.

I would appreciate it if you would please allow me to use the Elementary School Study of Values which you have developed and which Miss Parrilla used for her studies.

I would also appreciate it very much if you would please explain how the congruent or perhaps concurrent validity of .80 was obtained as stated by Rowland and Del Campo, Journal of Negro Education, 1968, page 87. It is very important that I know how this validity of .80 was obtained because that information will help me in the defense of my thesis.

Thank you very much for your help.

Sincerely yours,

Emmanuel Ola Atolagbe

APPENDIX B

This appendix contains the Elementary School Study of Values.

DIRECTIONS

On the next five pages are thirty pairs of things you might like to do. In each case you have three points to tell which of the pair you would rather do.

1. If you like (a) much more than (b) use the three points like this:

a
3

b
0

2. If you like (a) slightly more than (b) use the three points like this:

a
2

b
1

3. If you like (b) slightly more than (a) use the three points like this:

a
1

b
2

4. If you like (b) much more than (a) use the three points like this:

a
0

b
3

PRACTICE CHOICES: WOULD YOU RATHER . . .

1. a. eat your favorite food, or
b. be punished?

a
□

b
□

2. a. be unhappy, or
b. be happy?

a
□

b
□

WOULD YOU RATHER . . .

1. a. paint a picture, or
b. look at things through a microscope?

a

☐

b

☐

2. a. own new toys, or
b. be in a church choir?

a

☐

b

☐

3. a. see that everyone on a team is
given a chance, or
b. win a game?

a

☐

b

☐

4. a. read a religious story, or
b. solve a number puzzle?

a

☐

b

☐

5. a. join a musical group, or
b. have lots of playthings?

a

☐

b

☐

6. a. think about how to make other people do
the things you think are right, or
b. watch a TV show about religion?

a

☐

b

☐

WOULD YOU RATHER . . .

7. a. live in a big house, or
b. help a friend who can't do his studies?

a b

--	--

8. a. be left in charge of the class when the teacher is out, or
b. have someone explain what makes something work?

a b

--	--

9. a. read about someone who helps others, or
b. say grace at the dinner table?

a b

--	--

10. a. have an allowance, or
b. be captain of a team?

a b

--	--

11. a. make your room look nice, or
b. be thoughtful of others?

a b

--	--

12. a. take care of your books, or
b. put new ideas together?

a b

--	--

WOULD YOU RATHER . . .

A E S P R T

13. a. hike along a creek, or
b. think of God?

a
☐

b
☐

14. a. do the dishes for your mother, or
b. use a ruler to find out how big things are?

a
☐

b
☐

15. a. sing, or
b. win an argument?

a
☐

b
☐

16. a. watch a TV show about science, or
b. watch a TV show about music?

a
☐

b
☐

17. a. salute the flag, or
b. eat?

a
☐

b
☐

18. a. start new clubs, or
b. help someone by running errands?

a
☐

b
☐

WOULD YOU RATHER . . .

19. a. be a scientist, or
b. be a worker in the church?

a. ☐ b. ☐

20. a. be comfortably dressed, or
b. be nicely dressed?

a. ☐ b. ☐

21. a. go to Sunday School, or
b. make other people do the right thing?

a. ☐ b. ☐

22. a. take care of someone who has been hurt, or
b. make money?

a. ☐ b. ☐

23. a. read about new discoveries, or
b. be a leader?

a. ☐ b. ☐

24. a. say your prayers, or
b. share your lunch with someone else?

a. ☐ b. ☐

WOULD YOU RATHER . . .

25. a. win an election or
b. have your father make lots of money?

a

☐

b

☐

26. a. watch a TV show about people who
help other people, or
b. make things out of clay?

a

☐

b

☐

27. a. think about questions that don't
have answers, or
b. have a bank account?

a

☐

b

☐

28. a. listen to someone read from a
religious book, or
b. visit an art gallery?

a

☐

b

☐

29. a. study science, or
b. be a nurse or a doctor?

a

☐

b

☐

30. a. be President, or
b. be an artist?

a

☐

b

☐

APPENDIX C

This appendix contains the raw data obtained in the present study.

RAW SCORES FOR THE AESTHETIC VALUE

	Lower	Middle	Upper
BLACKS		13	18
		21	14
		16	9
		24	11
		23	11
		17	12
		19	8
MALE		12	20
		14	11
		18	26
		15	20
		12	13
		204	173
MEAN = 17.00		17.00	14.41
		17	19
		13	14
		15	11
		10	11
		18	13
		17	15
		13	13
FEMALE		10	11
		15	18
		13	14
		11	14
		14	18
		11	10
		177	181
MEAN = 16.10		13.61	13.92

RAW SCORES FOR THE AESTHETIC VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		16	16
		12	13
		17	14
		19	13
		15	9
		22	14
MALE		19	9
		22	11
		13	17
		17	11
		11	15
		11	9
		<u>11</u>	<u>12</u>
		194	163
MEAN = 12.53		16.16	13.58
		21	17
		15	10
		19	13
		14	11
		18	18
		15	12
		15	18
FEMALE		14	16
		21	15
		15	17
		17	19
		20	17
		17	11
		<u>17</u>	<u>11</u>
		221	194
MEAN = 17.57		17.00	14.92

RAW SCORES FOR THE ECONOMIC VALUE

	Lower	Middle	Upper
BLACKS		19	11
		14	16
		12	16
		16	12
		18	16
		12	17
		19	16
MALES		27	20
		16	20
		9	14
		7	14
		19	9
		188	181
MEAN = 16.31		15.67	15.08
		19	25
		20	20
		21	19
		19	13
		15	21
		19	19
		17	18
FEMALES		15	20
		15	20
		19	16
		19	13
		17	19
		24	11
		239	234
MEAN = 15.75		18.38	18.00

RAW SCORES FOR THE ECONOMIC VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		25	20
		17	6
		18	20
		22	16
		10	16
		15	22
		13	14
MALES		14	14
		16	19
		22	20
		21	16
		<u>12</u>	<u>17</u>
		205	200
MEAN = 16.00		17.08	16.67
		20	18
		19	14
		20	11
		18	17
		15	16
		17	11
		18	11
FEMALES		15	18
		24	17
		18	18
		18	19
		19	21
		<u>16</u>	<u>15</u>
		237	206
MEAN = 16.78		18.23	15.85

RAW SCORES FOR THE SOCIAL VALUE

	Lower	Middle	Upper
BLACKS		13	12
		13	11
		11	21
		16	14
		13	4
		15	9
		14	14
MALES		11	25
		11	17
		14	12
		19	10
		16	14
		166	163
MEAN = 13.00		13.83	13.58
		25	11
		22	10
		14	17
		9	12
		13	13
		11	13
		8	13
FEMALES		16	16
		18	15
		18	15
		12	15
		10	16
		12	16
		188	171
MEAN = 14.90		14.46	13.62

RAW SCORES FOR THE SOCIAL VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		16	13
		16	10
		12	15
		11	15
		9	16
		12	10
		16	11
MALES		20	15
		16	16
		12	12
		12	16
		11	15
		163	164
MEAN = 15.40		13.58	13.67
		16	11
		12	9
		17	15
		8	12
		18	12
		14	13
		18	15
FEMALES		16	19
		15	10
		13	13
		15	14
		13	17
		12	10
		187	170
MEAN = 16.42		14.38	13.08

RAW SCORES FOR THE POLITICAL VALUE

	Lower	Middle	Upper
BLACKS		12	16
		13	10
		13	14
		17	18
		10	14
		11	16
		13	8
MALES		16	12
		11	16
		13	13
		10	18
		15	12
		154	167
MEAN = 15.37		12.83	13.92
		14	14
		14	20
		15	11
		13	16
		9	16
		15	14
		15	12
FEMALES		16	16
		15	15
		13	12
		12	15
		20	15
		18	14
		189	190
MEAN = 11.15		14.53	14.62

RAW SCORES FOR THE POLITICAL VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		12	15
		10	18
		17	13
		11	18
		13	11
		9	16
		9	14
MALES		10	17
		14	12
		17	15
		16	13
		14	14
		152	176
MEAN = 15.46		12.66	14.67
		14	15
		12	15
		12	13
		11	13
		12	15
		10	15
		8	12
FEMALES		12	16
		12	13
		8	12
		14	20
		10	14
		9	15
		144	188
MEAN = 12.92		11.07	14.46

RAW SCORES FOR THE RELIGIOUS VALUE

	Lower	Middle	Upper
BLACKS		15	18
		17	16
		15	19
		17	17
		20	21
		16	24
MALES		11	23
		22	17
		16	13
		18	24
		15	19
		24	22
		<u>206</u>	<u>233</u>
MEAN = 16.81		17.16	19.42
		27	20
		25	16
		17	21
		16	21
		17	13
		15	18
		24	23
FEMALES		21	19
		18	16
		13	20
		17	13
		14	17
		17	22
		<u>241</u>	<u>239</u>
MEAN = 20.50		18.53	18.38

RAW SCORES FOR THE RELIGIOUS VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		14	16
		13	22
		11	14
		14	14
		20	21
		13	22
		23	21
MALES		15	15
		19	13
		12	18
		17	12
		<u>17</u>	<u>12</u>
		188	200
MEAN = 14.80		15.66	16.67
		15	13
		13	17
		14	13
		20	16
		3	12
		19	20
		15	17
FEMALES		17	14
		16	16
		19	18
		11	18
		14	10
		<u>14</u>	<u>19</u>
		190	203
MEAN = 16.35		14.62	15.62

RAW SCORES FOR THE THEORETICAL VALUE

	Lower	Middle	Upper
BLACKS		17	21
		22	15
		20	14
		20	12
		16	21
		17	22
		14	15
MALES		13	12
		15	2
		21	13
		23	13
		<u>16</u>	<u>8</u>
		214	163
MEAN = 14.43		17.83	13.58
		15	22
		18	2
		14	10
		11	13
		15	6
		8	4
		13	10
FEMALES		16	8
		12	14
		23	16
		17	18
		12	19
		<u>24</u>	<u>15</u>
		198	157
MEAN = 11.60		15.23	12.08

RAW SCORES FOR THE THEORETICAL VALUE (CONTINUED)

	Lower	Middle	Upper
WHITES		10	15
		22	17
		18	27
		13	17
		21	21
		13	11
MALES		10	16
		11	15
		18	16
		10	17
		12	14
		8	14
		166	195
MEAN =	15.80	13.83	16.25
		12	17
		12	16
		15	18
		12	12
		7	18
		14	16
		10	17
FEMALES		15	16
		8	19
		15	17
		13	7
		15	19
		13	19
		161	211
MEAN =	10.14	12.83	16.23